Magazine of Majlis Ansarullah UK

ANSARUDDIN

November / December 2021 | Nubuwwat/Fatah 1400HS | Rabi-al I/Rabi-al II 1443AH | Vol. 18 No. 6

وَ اَنۡفِقُوۡا مِنۡ مَّا رَزَقۡنٰکُمۡ مِّنۡ قَبۡلِ اَنۡ یَّاۡتِیَ
اَحَدَکُمُ الۡمَوۡتُ فَیَقُوۡلَ رَبِّ لَوۡ لَاۤ اَخَّرۡتَنِیۡۤ اِلٰۤی
اَجَلٍ قَرِیۡبٍ ۙ فَاَصَّدَّقَ وَ اَکُنۡ مِّنَ الصّٰلِحِیۡنَ ﴿۱۱﴾

And spend out of that with which We have provided you before death comes upon one of you and he says, 'My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous'.

[Al-Munafiqun 63:11]



Assigned to Majlis Ansarullah UK by Beloved Huzoore Aqdas, Mirza Masroor Ahmad, Khalifa-tu-Masih V (may Allah be his Helper).

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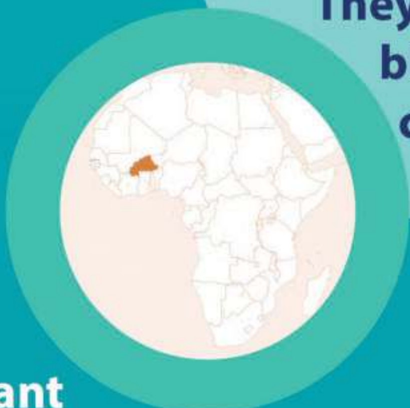
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ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَرَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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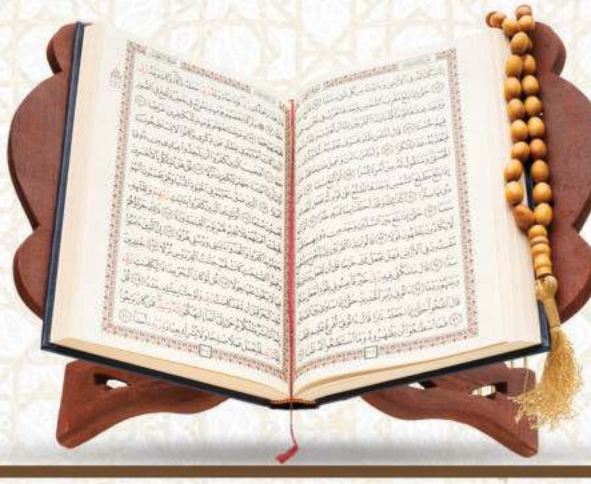
Published by
Qiadat Isha'at Majlis Ansarullah UK
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Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿١﴾

اَلَّذِیۡنَ یُنۡفِقُوۡنَ اَمۡوَالَہُمۡ بِالَّیۡلِ وَ النَّہَارِ سِرًّا
وَّ عَلَانِیَۃً فَلَہُمۡ اَجۡرُہُمۡ عِنۡدَ رَبِّہِمۡ ۚ وَ لَا خَوۡفٌ
عَلَیۡہِمۡ وَلَا ہُمۡ یَحۡزَنُوۡنَ ﴿٢٧٥﴾

In the name of Allah, the Gracious, the Merciful.

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve.

[Al-Baqarah, 2: 275]

Split word translation of the selected verses

الرَّحِيۡمِ	الرَّحۡمٰنِ	اللّٰهِ	اسۡمِ	بِ
Merciful	Gracious	Allah	name	with

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ①

In the name of Allah, the Gracious, the Merciful.

يُنۡفِقُوۡنَ	اَلَّذِيۡنَ
they spend/they will spend	those who

اَلَّذِيۡنَ يُنۡفِقُوۡنَ

Those who spend

عَلَانِيَةً	وَّ	سِرًّا	النَّهَارِ	وَ	بِالَّيۡلِ	اَمۡوَالَهُمۡ
openly	and	secretly	day	and	by night	their wealth

اَمۡوَالَهُمۡ بِالَّيۡلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً

their wealth by night and day, secretly and openly,

خَوۡفٌ	لَا	وَ	رَبِّهِمۡ	عِنۡدَ	اَجۡرُهُمۡ	فَلَهُمۡ
fear	no	and	their Lord	with	their reward	then for them

فَلَهُمۡ اَجۡرُهُمۡ عِنۡدَ رَبِّهِمۡ ۚ وَلَا خَوۡفٌ

have their reward with their Lord; on them *(shall come)* no fear,

يَحۡزَنُوۡنَ	هُمۡ	لَا	وَ	عَلَيۡهِمۡ
they grieve/they will grieve	they	nor	and	over them

عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُوۡنَ ﴿275﴾

nor shall they grieve.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Hazrat Abu Huraira ﵁ reported that the Prophet ﷺ said,

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
السَّخِيُّ قَرِيبٌ مِنْ اللَّهِ قَرِيبٌ مِنْ الْجَنَّةِ قَرِيبٌ مِنْ
النَّاسِ بَعِيدٌ مِنْ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنْ اللَّهِ بَعِيدٌ
مِنْ الْجَنَّةِ بَعِيدٌ مِنْ النَّاسِ قَرِيبٌ مِنْ النَّارِ وَلَجَاهِلٌ
سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَالِمٍ بَخِيلٍ

The generous one is near to Allah, near to Paradise, near to the people, and far from the Hellfire. The miserly one is far from Allah, far from Paradise, far from the people, and near to the Hellfire. An ignorant generous person is more beloved to Allah Almighty than a stingy scholar.

[Sunan al-Tirmidhī 1961]





Writings of the Promised Messiah & Mahdi عليه‌السلام

Wealth can only be gained by Allah's will

It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you loves Him and spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty. And do not ever imagine that you do a favour to Allah or His appointed one by offering your money or helping in any other way. Rather it is His favour upon you that He calls you to this service.

[Majmu'ah Ishtaharat, vol. 3, p.497-498]

Spending in the way of Allah

Summary of the Friday Sermon by Hazrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز, Khalifatul-Masih V, delivered on 3rd June 2020 at the Baitul Futūh Mosque, Morden, London



After reciting the *Tashahud, Ta'awuz,* and Surah al-Fatihah, Hazrat Khalifatul Masih V أيده الله تعالى بنصره العزيز stated:

In his magnum opus, *The Philosophy of the Teachings of Islam*, the Promised Messiah عليه السلام has mentioned eight means of finding and recognising God Almighty and strengthening one's faith in Him. The attainment of these means are also necessary to fulfil the purpose of man's creation.

In reference to what I shall speak about today, I will mention one of these means in an excerpt of the Promised Messiah عليه السلام which he has explained is the fifth means [to attain the aforementioned]. He states:

"The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause, and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause; as it is said:

جَاهِدُوْا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ

"Strive in His way with your wealth and your lives and with all your faculties".
(Surah al-Taubah, Ch.9: V.41),

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"Whatever We have bestowed upon you of intelligence and knowledge and understanding and art, employ it in Our cause."
(Surah al-Baqarah, Ch.2: V.4)

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

We surely guide along Our ways those who strive after Us." (Surah al-Ankabut, Ch.29: V.70) (The Philosophy of the Teachings of Islam, Ruhani Khazain,
Vol. 10, pp. 418-419)

Then, mentioning one of the ways in which one can attain the love of God Almighty, the Promised Messiah عليه السلام stated on one occasion:

"It is not possible for you to love wealth as

well as to love Allah. You can love only one of the two. Fortunate is he who loves Allah. If any of you loves Him and spends his wealth in His cause, I am certain that his wealth will increase more than that of others, for wealth does not come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and does not serve in the way of Allah as he ought to, will surely lose his wealth."
(Majmua Ishtiharat, Vol. 3, p. 497)

The Promised Messiah عليه‌السلام further states:
"It should be so that every member, every individual of our Community pledges that they shall [regularly] offer a certain amount of Chanda. Whosoever makes this pledge for the sake of Allah the Exalted, Allah will in turn bless his wealth."
(Malfuzat, Vol. 6, p. 41)

The Promised Messiah عليه‌السلام has explained that at times, people are unaware or they are new to the Jamaat, or they are negligent; or even if they are not negligent, they sometimes are unmindful with regard to offering financial sacrifice. Therefore, it is our duty to teach them and advise them that if they have forged a true bond then they ought to make a sincere pledge to Allah the Almighty that they will certainly contribute towards Chanda.

By the grace of Allah the Almighty, there are hundreds of thousands of such sincere members who, when they are reminded about the importance of Chanda, strive to increase in financial sacrifices in order to gain the love of Allah the Almighty. This is also the reason why I have been reminding the administration of the Jamaat for many years that they ought to include new converts in the system of financial sacrifices.

It has also been observed that the affluent people, both here and in other countries, pay Chanda on behalf of their poorer relatives; at times, the administration in Africa and similarly in other developing countries ask the more affluent members to pay on the behalf of their poorer relatives. Indeed, this is an act of virtue, however, those people should also participate themselves according to their capacities, even if they are poor.

The purpose of this is not to merely collect wealth, rather it is to offer sacrifices for the religion of God Almighty in order to acquire His love. Hence, wherever the administration of the Jamaat collects the Chanda in this manner, i.e. by encouraging people to pay Chanda on behalf of others and record the person's name, it is incorrect. At times, such issues are also brought to my attention.

Nevertheless, I have generally observed in

light of reports that are received that the accounts from the less affluent members are significantly more. They have a greater sense of realisation that they have to offer financial sacrifices. Furthermore, many a time, I present the accounts of their sacrifices in my sermons. One is astonished by the level of their sacrifice.

If a person is affluent and has a lot of wealth, it would not be an extraordinary achievement for them if they were to sacrifice some of their wealth. However, if a person faces difficult and straitened circumstances, yet makes financial sacrifices in the cause of the religion of God Almighty in order to acquire His love then this is the true spirit of sacrifice, which then becomes a means of gaining the nearness of Allah the Almighty. Such examples were also witnessed during the time of the Promised Messiah عليه‌السلام .

Once, the Promised Messiah عليه‌السلام was in need of some funds in order to publish some books. A member of the Jamaat was informed of this need and was told to encourage the members of his local Jamaat to help raise funds. However, instead of urging the members, he personally contributed to fulfil the need, despite his straitened financial circumstances. Moreover, he gave the impression as if this fund was raised by the people of his local Jamaat. The Promised Messiah عليه‌السلام was also unaware of this personal sacrifice of his and it only came to light when the Promised Messiah عليه‌السلام expressed his gratitude to another member of the same local Jamaat by saying that their Jamaat had helped right at the hour of need. When it became apparent that this sacrifice was made by a single individual, the other members of the Jamaat were upset as to why they were not given the opportunity to render this service.

The person who offered this contribution was Munshi Zafar Ahmad Sahib رضي الله عنه, who sold the jewellery of his wife on that occasion and provided this amount. Thus, his wife also partook in this sacrifice as well. Munshi Arore Sahib رضي الله عنه was a friend of Munshi Zafar Sahib رضي الله عنه and was a member of the same Jamaat. When Munshi Arore Sahib رضي الله عنه learnt about this sacrifice through the Promised Messiah عليه‌السلام , he remained upset with Munshi Zafar Sahib عليه‌السلام for several months as to why he did not inform him and instead personally provided the funds. (Ashab-e-Ahmad, Vol. 4, pp. 97-98)

Thus, Allah the Almighty blessed the Promised Messiah عليه‌السلام with such individuals, who were ready to make every sacrifice in order to acquire the love of God. This is the example, which the Companions رضي الله عنه of the Holy Prophet صلى الله عليه وسلم established and which the followers of the Promised Messiah عليه‌السلام have adopted

in this era. This is not limited to that time alone, in fact this practise still continues today. We observe how people make financial sacrifices for various initiatives, and they do so by placing themselves in difficulties. We also witness that how Allah the Almighty, Who does not remain indebted to anyone, blesses them in return.

As the new year for Waqf-e-Jadid will be announced today, these incidents will generally be in relation to Waqf-e-Jadid.

Hazrat Khalifatul Masih V recounted many incidences about how people made every effort to excel in making financial contribution for the cause of faith; they sold family jewels, and their sole possessions such as seeds for the harvest for the next season and a meagre bucket of maize to gain the pleasure of God Almighty. Those who made such sacrifices saw that their harvest miraculously doubled, their businesses yielded unbelievable profits and they experienced that when they gave their only food for the cause of God, replenished this with much more than what they gave away. Those, who gave away the money that they had saved for medical treatment, miraculously received medical help from their employee; those who gave their last penny to buy food, received money from miraculous sources and those who gave chanda cutting their business expenses had so such trade that they had to turn people away. Hazrat Khalifatul Masih V gave the example of a destitute person, who pledges that he would not drink tea and give the money that he would save in Chanda.

Hazrat Khalifatul Masih V stressed that even a small amount given with sincerity is accepted by Allah the Exalted in such a manner that He returns it manifold and this subsequently, becomes a means for them to gain the nearness of Allah the Exalted and to strengthen their faith in Him. These miraculous ways of getting income from unexpected sources are not mere coincidence. This is how God Almighty treats those who place their trust in Him, so as to strengthen their faith, and it also serves as a proof to the truthfulness of the Promised Messiah عليه السلام . According to a tradition of the Holy Prophet ﷺ , the people who sacrifice in the way of God Almighty are those who are deemed worthy of envy.

Hazrat Khalifatul Masih V then announced the beginning of the new year for the Waqf-e-Jadid scheme.

View complete recording of this sermon via MTA online

https://www.youtube.com/watch?v=jS5_wJ3LdpE



Audience with Allah

M. H. Cheema

"So let him, who hopes to meet his Lord, do good deeds, and let him associate no one in the worship of his Lord." (Quran 18:111)

Where worldly affairs are concerned, we are fully aware of the etiquette and formalities we have to observe when we have to meet a person of high rank and status. We have to prepare ourselves for the occasion so that we may conduct ourselves in the proper manner otherwise we may create a poor impression of ourselves. What about Allah – our Lord the Most Exalted One? The main purpose of our life is to meet Him and win His pleasure. The Holy Quran has provided guidance and instructions on how to prepare ourselves for our meeting with Allah both in this life and in the Hereafter. Allah says in the Holy Quran:

"We will surely guide in Our ways those who strive after us. Verily Allah is with those who do good." (29:70).

One cannot make one jump to the top of a building. One must procure a ladder and ascend step by step with caution keeping in mind that "The higher the fall the harder the hit." Similarly caution is required when endeavouring to climb the spiritual ladder towards Allah and one should continually seek His protection from the incitement of Satan who is ever anxious for the downfall of mankind.

The Holy Quran refers to seven heavens:
"He it is Who has created for your benefit all that is in the earth; then He turned towards the heavens and perfected them seven heights. He has full knowledge of all things." (2:30).
The seven heights represent seven conditions required for reaching the top in spirituality. They may be likened to the seven rungs of a ladder. They are:

1. Salat/Namaz (Obligatory prayers)
2. Zikre Ellahi (Remembrance of Allah)
3. Doaen (Supplications, prayers)
4. Jehad (Striving in the way of Allah)
5. Taubah-Istaghfar (Repentance)
6. Taqwa. (Righteousness)
7. Awamar-O-Nawahi. (Do's & Don'ts)

We know that it is a privilege to interview and

speak with a monarch. What greater privilege it would be than to be afforded an opportunity to be present before the King of Kings! The door is wide open for everyone. Nevertheless one must strive for admission; although He is so Gracious and Merciful that He manifests Himself to whomever He chooses. The Holy Prophet Muhammad ﷺ has said that if a person crawls to God then He comes walking towards that person, and if he walks towards God then He comes running towards him. That is to say the Divine response is much quicker than the human effort. Allah says in the Holy Quran:

"Thou, O man, art verily labouring towards thy Lord, a hard labouring; Then thou art going to meet Him." (84:7).

One should always keep foremost in mind the main purpose of one's creation as stated by the Creator Himself:

"And I have not created the Jinn and the men but that they may worship me." (51:7).

The primary significance of the word "ibadat" (worship) is to subject oneself to a rigorous spiritual discipline, working with utmost power and capacity and, in perfect harmony and obedience to Divine commandments, so as to assimilate and manifest in oneself His attributes. In order to achieve a goal, something must be sacrificed. "You cannot have something for nothing." Again "Higher the goal, harder the effort." No one can achieve anything merely through wishful thinking. Such day dreams may be called a "fool's paradise". The Quran stresses the importance of striving for one's objectives: "And that man will have nothing but what he strives for." (53:40).

"We will surely guide in our ways who strives after us. Verily Allah is with those who do good." (29:70).

I would like to quote two extracts from the book Life Supreme by Mr. Bashir Ahmad Orchard: "Within ourselves we are but our own commanders. God has provided us with the guidance, given us the tools with which to forge our characters, and promise of His help. There is no depth to the ocean of the tranquil spirit. It is a gem of priceless value which may be discovered and possessed by the earnest person who focuses his mind upon its realisation, constantly watches over his conduct with careful attention and prays to Allah to help him succeed in this blessed aspiration."

"As physical exercises develop the muscles of the body, so do mental and spiritual exercises develop the mind and soul. The achievement of an object whether it may be material or spiritual calls for constant attention backed by a strong desire to succeed. "Desire plus continued thoughts on the thing desired equals the result desired."

Salat (prescribed five daily prayers) is the first rung of the spiritual ladder. The Holy Prophet Muhammad ﷺ said that salat is the me'raj of the believer which means that it serves as a

means of spiritual elevation. Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam ﷺ has said:

"If a person wishes to reach a certain place he must make necessary arrangements for the journey. The further away be the destination then great preparation and efforts are required. Likewise in order to reach Allah, the Exalted, in His Court namaz (prescribed prayers) proves to be like a kind of car by which means one can reach one's spiritual destination quickly. How far would he reach who forsakes Namaz?" (Malfuzat Vol. 5. p.255).

Again he has said:
"Observe prayers regularly. Some people content themselves with one prayer daily whereas they should remember that no one is exempt from them — not even the prophets. It is related in a Hadith that a number of men who had just accepted Islam requested Prophet Muhammad ﷺ to be exempted from offering the prayers. Thereupon he said that a religion that does not demand action is no religion at all." (Malfuzat Vol. 5. p.235).

Under the heading "What is Salat?" (Prescribed prayers) he states: "It is a supplication addressed to the Lord of Honour without which a person cannot be truly alive; nor can he procure any means of security; and happiness."
(Malfuzat Vol. 4. p.321)

The five daily prayers are obligatory in the prescribed manner and must therefore be observed at the proper times as commanded by Allah:

"Observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours." (4:104).

It may be thought that it is a little too much to offer prayers five times a day and that it might become burdensome. This is not the experience of those who realise the true value of prayer and who regard it both as a nutriment for the soul and an effective means of self-purification. It is the most beneficent and profitable investment. It should be well understood that God is not in need of our worship but it is us who benefit from it as we learn from the Holy Quran:

"Whoso purifies himself does so to his own benefit. To Allah is the final return." (35:19).

"He who purifies himself and remembers the name of his Lord and offers Prayer will surely prosper. But you prefer the hither life, whereas the Hereafter is better and more lasting. The same is set forth in the earlier scriptures." (87:15-19).

"O mankind, worship your Lord Who has created you and created those who were before you, that you may be shielded against all ill." (2:22).

As a matter of fact our Gracious Lord would not care much for us if we were negligent in our

prayers:

"But for your prayer to Him my Lord would not care for you." (25:78)

Hazrat Mirza Ghulam Ahmad — the Promised Messiah — had a vision in which this verse was revealed to him. He saw a long deep ditch with sheep laid down on one side of it and angels with knives who appeared to be awaiting orders from God to slaughter them. The Quranic verse was then revealed to him which he in turn loudly uttered. When the angels heard the verse being recited they immediately slaughtered the sheep and threw them into the ditch saying "What is your position? You are only filth-eating sheep."

The principle form of worship is Salat (prescribed prayers) which should be performed with full attention as if one is seeing God Himself. If one is unable to achieve this degree of devotion then at least one should realise that God is seeing him.

The Holy Prophet has said: "One who forsakes Salat becomes a kafir." (disbeliever)

"The difference between belief and disbelief is the non-performance of Salat."

Salat, therefore, may be likened to the power switch in the "on" position which lights up the bulb. It should never be in the "off" position. With regard to the significance of Salat, Hazrat Mirza Bashiruddin Mahmud Ahmad (Allah be pleased with him) has written in his book Ahmadiyyat or the True Islam: "Islam enjoins that Salat should ordinarily be performed in congregation, so that the spirit of brotherhood may be fostered. Under this injunction a monarch must stand shoulder to shoulder with his meanest subject to perform the Salat. This striking spectacle is a reality and not a mere form. All who join in it realize that they are standing in a Presence where even a monarch must lay aside his sceptre, and become a mere servant along with his subjects.

It is sometimes objected that the Salat of Islam is a mere piece of bargaining with God, as it is performed in the hope of obtaining something in return. This is exactly the reverse of the truth. Islam is the only religion which refutes this idea. It teaches that the acts of worship prescribed by it are not the selfish demands of a worldly-minded man. Their principal object is to acknowledge the favours and bounties of Allah and to render thanks to Him for all of them, without doing which a man could hardly deserve to be called man. Their second object is to seek spiritual development. As is said in the Holy Quran:

'O Men! worship Me, so that I may favour you with My meeting, and render thanks for My favours and be not ungrateful.' (21:153).

This shows that the object of worship is to render thanks and to seek spiritual development."

God Almighty has created us. He demands that we worship him with a grateful and faithful

heart. It is our pleasant duty to worship Him and offer Salat as enjoined by Allah in the Holy Quran:

"Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance." (20:15).

Hazrat Khalifatul Masih IV رحمه الله very particular and anxious about the regular and proper method of offering Salat. He has said that those employees of the Community who do not care to perform Salat should be asked to discontinue their services if they do not respond to admonishment. This indicates the importance he attached to Salat. In fact God loves those who exhort others to offer Salat as mentioned in the Quran:

"He (Ishmael) used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord." (19:56).

Man is weak. He is in constant need of Divine help and Allah is the best of all helpers:

"Dost thou not know that the kingdom of the heavens and the earth belongs to Allah alone? And there is no protector or helper for you beside Allah." (2:108).

What steps should one take to obtain the help of Allah. He has provided the answer in the Holy Quran: "O ye who believe! Seek help with patience and prayer; surely Allah is with the steadfast." (2:154).

The answer is Salat. In this respect we have the example of the Holy Prophet of Islam. Whenever he faced a problem he engaged himself in earnest prayer into which he poured his heart and soul. Things which seemed impossible would be miraculously solved.

One of the benefits of Salat is that it serves as an antidote against evil. The Quran states:
"And observe Prayer at the two ends of the day, and in the hours of the night that are nearer the day. Surely good works drive away evil works. This is a reminder for those who would remember." (11:115).

"Surely Prayer restrains one form indecency and manifest evil; and remembrance of Allah, indeed, is the greatest virtue. And Allah knows what to do." (29:46).

Another great benefit of sincere Prayer is that it is a means of attaining paradise:

"And who are strict in the observance of their prayers. These are the heirs, who will inherit Paradise; they will abide therein." (23:10-12).

This means that those believers who are watchful over their prayers will enjoy the pleasure of close communion with God. Their Salat becomes the source of their comfort The Holy Prophet Muhammad صلى الله عليه وسلم is reported to have said:

"The delight of my eyes lies in Salat." Most people are busy in their worldly affairs and some are likely to forget or be negligent in the observation of their prayers at the proper time. If it is not possible to offer each of the five daily prayers at the prescribed time due to some genuine reason then two prayers may be joined at one time like the early and late afternoon prayers or sunset and night Prayers. Nevertheless no prayer should be missed. Should one fail to observe a prayer or prayers at the correct time due to forgetfulness or any other reason then the missed prayer or prayers should be offered as soon as possible. Particular attention should be paid to the offering of prayers:

"Watch over Prayers, and the middle Prayer, and stand before Allah submissively". (2:239).
The five daily prescribed prayers are obligatory and as far as possible they should be performed in congregation. In addition there is Tahajjud prayer which is offered during the night and is to be completed before dawn. This prayer, though not obligatory, but is highly recommended due to its spiritual efficacy. Regarding this prayer the Holy Quran states:

"And wake up for it in the latter part of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station." (17:80).

"Verily, getting up at night is the most potent means of subduing the self and of most effective in respect of words of prayer." (73:7).

Prayers should be performed with full attention and with the sole intention of winning the pleasure of God. There should be no ostentation. We read in the Holy Quran:

"The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for prayer, they stand lazily and to be seen of men, and they remember Allah but little, wavering between this and that, belonging to neither these or to those. And he whom Allah causes to perish for him thou shalt not find a way." (4:143,144).

"So woe to those who pray, but are unmindful of their Prayer. They like only to be seen of men, And withhold legal alms," (107:5-8).

The consequences of failing to offer Salat is described in the following dialogue between the dwellers of paradise and the dwellers of hell. Those in paradise ask those who are in hell:
"What has brought you into hell? They will answer We were not of those who offered Prayers, . ." (74:43,44).

I conclude the first section of my topic with a prayer of the Prophet Abraham:

"My Lord, make me observe Prayer, and my children too. Our Lord! bestow Thy grace on me and accept my prayer." (14:41). Ameen.



Islamic Principles lead to Economic Security

Syed Sajid Ahmad

Islam aims to develop an economically strong individual, a flourishing family, and a prospering society. Its tenets and practices drive to build behaviours and traits that lead to the achievement of economic security for everyone. The families who follow the principles outlined by Islam have a greater chance of living a perpetual want-free life whether they find themselves in poor or affluent circumstances.

The source of all provisions, blessings, and bounties is Allah. "And how many an animal there is that carries not its own sustenance! Allah provides for it and you. And He is the All-Hearing, the All-knowing" (1). Man, therefore, must look towards heavenly guidance and support to bring prosperity at all levels in society.

Be a productive member of society

Islam requires its adherents to balance their lives between earning a living and purification and nourishment of their souls. "O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. But when they see some merchandise or some amusement, they break up for it and leave thee standing. Say, 'That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider'" (2).

Islam supports and encourages raising a family for the health and security of every member of society. Islam defines the rights and responsibilities of the members of a family. In Islam, charity begins at home and then fans out to reach other needy persons. To be charitable and helpful, personal economic security is essential if before a person can benefit others.

Shun interest

In today's world, we observe that a large portion of the earned wealth of people and their

governments is wasted in payments toward interest on borrowed funds. Funds wasted in interest could elevate the economic condition of society if they were available for commerce and public benefits. Islam forbids interest.

"O ye who believe! devour not interest involving diverse additions; and fear Allah that you may prosper" (3).

"Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade also is like interest;' whereas Allah has made trade lawful and made interest unlawful. So, he to whom an admonition comes from his Lord, and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide. Allah will abolish interest and will cause charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner. O ye who believe! Fear Allah and relinquish what remains of interest, if you are believers. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums; thus, you shall not wrong, nor shall you be wronged" (4).

Islam requires leniency towards a debtor while in today's world we see that a well-to-do person is offered more favourable terms for loans and lending institutes raise loan rates for the people already constrained in resources. Islam goes as far as to forgive the loans of people when they are in trouble. "And if any debtor is in straitened circumstances, then grant him respite till the time of ease. And that you remit it as charity shall be better for you, if only you knew". (5). Remittance will result in good-will in society and give new momentum to the productivity of the affected people. Islam encourages charity and interest-free loans.

"As to the men that give alms, and the women that give alms, and those who lend Allah a goodly loan — it will be increased manifold for them, and theirs will also be an honourable reward" (6).

If you lend Allah a good loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing" (7).

"Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return" (8).

"Who is he that will lend Allah a goodly loan? So, He will increase it manifold for him, and he will have a generous reward" (9).

System of charity

Interest only increases economic problems in society. Islam presents the system of Zakat to help the needy so that they may avoid taking

loans and paying interest on it. "Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favour of Allah—it is these who will increase their wealth manifold (10).

Muslims are required to pay Zakat on resources that are uncirculated and are sitting idle. Zakat brings a portion of idle funds to the needy to help reboot their contribution to the economy of the society.

Moderation, no waste, no gambling, no drinking

Islam forbids extravagance so that the earned or inherited funds last longer and are used in ways beneficial to the individual and society. "Verily, the extravagant are brothers of Satans, and Satan is ungrateful to his Lord" (11).

Islam teaches Muslims to be moderate in their lifestyles. It encourages them to live a respectable life but save themselves from excesses. "O children of Adam! look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds" (12).

"And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit but pay His due on the day of harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds" (13).

Waste extends to the consumption of wholesome food for good health to be a productive member of the society and to abstain from drinking and similar harmful substances. They ask thee concerning wine and the game of hazard. Say: 'In both, there is a great sin and also some advantages for men, but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus, does Allah make His commandments clear to you that you may reflect (14)?

From the verse above and the one cited below, we are directed to observe moderation and wisdom even when helping others and engaging in acts of charity. "And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted" (15).

Honesty and equity in handling financial matters

"And give to the orphans their property and exchange not the bad for the good and devour not their property with your own. Surely, it is a great sin." … "And give the women their dowries willingly. But if they, of their own

pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome. And give not to the foolish your property which Allah has made for you a means of support but feed them therewith and clothe them and speak to them words of kind advice. And prove the orphans until they attain the age of marriage; then, if you zfind in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain, and whoso is poor, let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner" (16).

The wide distribution of inheritance

The wealth of a deceased person is distributed among extended family and even beyond to encourage distribution of resources widely.

"For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much — a determined share. And when other relations and orphans and the poor are present at the division of heritage, give them something therefrom and speak to them words of kindness" (17). "It is prescribed for you, when death comes to any one of you, if he leaves much wealth, that he make a will to parents and near relatives to act with fairness; it is an obligation on those who fear God" (18).

Government resources are for the public good

"Whatever Allah has given to His Messenger as spoils from the people of the towns is for Allah and the Messenger and the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from that. And fear Allah; surely, Allah is Severe in retribution" (19).

Conclusion

Islam wants the available resources to be utilized in a way that is beneficial to the general public, that has no wasteful aspects, and results in economic growth in the society. Islam cares about the economic well-being of all section of society. When everyone in the society has economic security, then everyone is excited to come forward with financial sacrifices to seek blessings from heaven.

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10. The Holy Qur'an (30:40)
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12. The Holy Qur'an (7:32)
13. The Holy Qur'an (6:142)
14. The Holy Qur'an (2:220)
15. The Holy Qur'an (17:30)
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Financial Sacrifices of the Companions of the Holy Prophet Muhammad ﷺ

Seher Bhatti

The concept of sacrifice has existed as far back as time. We learn in the Holy Qur'an that two sons of Hazrat Adam عليه السلام, Cain and Abel, both made sacrifices to God; however, the sacrifice of one son was accepted, while the sacrifice of the other son was not accepted. Hazrat Abraham عليه السلام was willing to sacrifice his son in obedience to a command of Allah, only to be stopped and told that he had fulfilled Allah's command. If anyone understood sacrifice to its core, it was the Holy Prophet Muhammad ﷺ.

In the Holy Qur'an, we read: "Say, (O Muhammad): 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.'" (1).

This verse presents the gist of the life of the Holy Prophet Muhammad ﷺ, how every single moment of his life was spent in the remembrance of Allah (2).

Many examples in the life of the Holy Prophet ﷺ illustrate the concept of financial sacrifice. which, as with every other facet of his existence, was based quite simply on his unrelenting desire to please Allah. He knew well the meaning of personal loss - he lost his Mother at the tender age of six, then two years later, his beloved grandfather; he never knew his Father, who had passed away before he was born; later, he lost another guardian-his dear Uncle-and also his cherished wife - yet never faltered from his unwavering devotion to worship and sacrifice. He was driven out of his hometown and forced to flee to save himself. Despite all this, he embodied the supreme example of fortitude in adversity and, above all, in unwavering faith in Allah when faced with tough times. He was a sublime model for all.

The companions of the Holy Prophet Muhammad ﷺ were blessed to witness these qualities and in turn, were enabled

to emulate his ways of financial sacrifice. Hazrat Umar رضي الله عنه was determined to strive do better than Hazrat Abu Bakr رضي الله عنه in donating charity at the request of the Holy Prophet ﷺ. He decided he was going to donate half of all his possessions and surpass contributions offered by Hazrat Abu Bakr رضي الله عنه. When he delivered his donations, the Holy Prophet ﷺ asked: "How much did you leave at home?" Hazrat Umar replied, "Half of everything, O Messenger of Allah." When Hazrat Abu Bakr رضي الله عنه came, Prophet Muhammad ﷺ inquired the same of him to which he responded, "I have left nothing in my home except my God."

Almighty Allah says in the Holy Qur'an: "Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well" (3).

Narrating a Hadith, Hazrat Anas رضي الله عنه highlights a significant sacrifice which Hazrat Talha رضي الله عنه made in response to the injunction given in the above Qur'anic verse. Hazrat Talha رضي الله عنه, the wealthiest among the Companions of the Holy Prophet ﷺ, grew date trees in many of the gardens that he owned. The garden of "Beraha" was his favourite, perhaps because it was situated in front of Masjid-e-Nabwi (Prophet's Mosque), or because the Holy Prophet ﷺ would often go there and drink the sweet water the garden had to offer. When the above verse was revealed, Hazrat Talha رضي الله عنه approached the Holy Prophet ﷺ and said: "O Prophet of Allah! Allah has revealed this verse to you, and the garden of Beraha is the dearest to me in all of my property. I donate this garden in the way of Allah, and the Prophet of Allah can utilize this garden as he deems fit. I hope that Allah will accept my sacrifice and would add it to my treasure in paradise." To this, the Holy Prophet Muhammad ﷺ replied, "This indeed is a great sacrifice. It is verily a very good and beneficial property. I have heard what you have said. I think that you should divide this garden among your relatives and paternal cousins" (4).

Almighty Allah says in the Holy Qur'an: "Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return" (5).

Hazrat Ibn Abbas رضي الله عنه narrates that this verse was revealed when Abul Dardaa رضي الله عنه came to the Holy Prophet Muhammad ﷺ and said: "I have two gardens, and if I donate one of them would I have a similar garden in paradise?" The Holy Prophet Muhammad ﷺ replied 'yes.' Then he asked if his wife and son would also be with him? And the Prophet ﷺ replied 'yes.' Abul Dardaa رضي الله عنه said upon this he would donate his best garden. Then he went to the garden. His wife and children were in there. He told

his wife the entire story, and she said that you have made a very good bargain. Then, they all left the garden. The Holy Prophet Muhammad ﷺ commented on this saying that there are many lush, green gardens for Abul Dardaa in heaven (6).

There was one incident where Allah promptly validated the act of sacrifice by a Sahaba. Hazrat Abu Aqeel رضي الله عنه worked all night and earned about seven kilograms of dates. Half went to his family, the rest he presented as a sacrifice to the Holy Prophet ﷺ. The hypocrites saw this and laughed and mocked at Hazrat Abu Aqeel: “Are you trying to win nearness to Allah for a mere three kilos of dates?”

At this time Allah revealed the verse to the Holy Prophet ﷺ: “Those who find fault with such of the believers as give alms of their own free will and with such as and nothing to give save the earnings of their toil. They thus deride them. Allah shall requite them for their derision, and for them is a grievous punishment” (7).

Almighty Allah immediately came to the defence of Hazrat Abu Aqeel رضي الله عنه and praised him for making such a sacrifice, while rebuking the hypocrites for making fun of him.

There are countless incidents from the blessed lives of the Companions of the Holy Prophet ﷺ demonstrating their selfless and magnanimous attitude towards financial sacrifice. Hazrat Mirza Ghulam Ahmad of Qadian, The Mahdi and Messiah عليه السلام said that the companions of the Holy Prophet ﷺ are like stars in the sky, some shine brighter than others but if you follow them, they all take you to the same place.

May Allah enable us all to open our hearts to participate in financial sacrifice, Amin.

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THE SIGNS OF NEAR ONES

Translation of a few couplets of an Urdu ode by
Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi,
Founder of the Ahmadiyya Muslim Community.

خدا سے وہی لوگ کرتے ہیں پیار

Only those love God truly;

جو سب کچھ ہی کرتے ہیں اس پر نثار

Who spend all they posses in His path.

اسی فکر میں رہتے ہیں روز و شب

Day or night, they have only one concern:

کہ راضی وہ دلدار ہوتا ہے کب

To please their Beloved at all cost.

اُسے دے چکے مال و جان بار بار

Even after offering their life and wealth to Him, again and again,

ابھی خوف دل میں کہ ہیں نابکار

They still fear that they are worthless.

لگاتے ہیں دل اپنا اس پاک سے

Only those, whose heart is set on that Holy One;

وہی پاک جاتے ہیں اس خاک سے

Depart from this world in a state of piety.

[Alaamat-al-Muqarrabeen, Nishan-e-Asmani (The Heavenly Sign), page 77]



Majlis Ansarullah UK – 38th Annual Ijtema 2021

Dr Asim Mumtaz (Nazim Reporting)

Following a gap of almost 2 years, the 38th Majlis Ansarullah UK National Ijtema was held on Saturday 11th and Sunday 12th September 2021 in a hybrid format. This included a both in person gathering of Ansar at the Baitul Futuh mosque, as well as online streaming via the Majlis Ansarullah UK YouTube channel. This format was adopted to ensure maximum participation in the proceedings. The main purpose of the Ijtema is for Ansar to gather in a spiritual atmosphere, gain religious knowledge, strengthen in unity and increase in righteousness. It is the flagship event of all Ansar programmes throughout the year. The complete recording for both days of the Ijtema can be viewed on online [1-2]. In this article we provide some brief summary points from the two-day event.

By the Grace of Allah this year's Ijtema was very special as Hazrat Mirza Masroor Ahmad (May Allah be his helper) Khalifat-ul-Masih V delivered the concluding address, remotely from Islamabad, Tilford. This was a unique opportunity for Majlis to greatly benefit from the faith inspiring words of Hazrat Khalifat-ul-Masih. Huzoor spoke about how Ansar should endeavour to understand the true meaning of becoming "helpers of Allah". A detailed overview of Hazoor's address can be found in [3-4]. Some extracts from the address are also shared here. In relation to calling oneself Ansarullah, Huzoor said:

"Therefore, you who call yourselves 'Ansarullah' (The helpers of Allah) must always keep this at the forefront of your mind that you can only truly



be called 'Ansarullah' when you answer the call of the Imam of this Age, the appointed one of God, the Promised Messiah and Mahdi, and are not just Ansarullah by name. Rather, be those who sincerely raise slogans that 'we are the helpers of Allah', whilst understanding this spirit as well."

Hazrat Khalifatul Masih emphasised that in order to attain the required standards expected of us, we must undertake honest self-assessment and look deeply within ourselves:

"In order to fulfil our pledges of being Ansarullah, and in order to be the true helpers of the Promised Messiah (peace be upon him), in the completion of this great and far-reaching work, we must enter the field with purpose and endeavour. Only then can we be true Ansarullah. Mere verbal claims of being so are hollow and meaningless. Rather, we must reflect upon our actual state."

In his address Huzoor further mentioned the importance of Ansar to become true role models for the youth. Huzoor continued in relation to tabligh:

"The task of propagating the message of Islam to the corners of the Earth is no easy feat. For this we must deepen our relationship with God, increase the standards of our righteousness, strive to increase our knowledge and endeavour to live our lives in accordance with the commandments of Allah the Almighty."

Huzoor then cited examples from the writings of the Promised Messiah of what he expected from the members of his community. One such example from the Promised Messiah, that Huzoor mentioned:



"I believe in heaven and hell and that they are a reality and that their punishments, blessings and pleasures are all true. But I say that man should not perform the worship of God on the basis of heaven or hell. Rather, he should do so because of his personal connection and love with Allah…"

Huzoor أيده الله تعالى بنصره العزيز concluded his address announcing the inauguration of the new MTA studio in which he was delivering the address at Islamabad, Tilford and then concluded the Ijtema with silent prayer.

Over the two days 1,570 Ansar from across the UK attended the Ijtema, in addition with approximately 8000 views via YouTube. The selected theme for this year's Ijtema was Taqwa i.e. Righteousness. This was encapsulated in the related selected verse from the Holy Qur'an which was printed on the main ijtema stage:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

[Ch 3: 103]

Following the approval by Huzoor أيده الله تعالى بنصره العزيز for the Ijtema to proceed, the Majlis began planning in June 2021. The organisation committee was led by Nazim-e-Ala, Faheem Anwar sahib, with the support of ten Naib Nazim-e-Ala, covering all aspects of the Ijtema preparations. The organisational team included many of the London regions providing Ansar to undertake many duties such as registration, making food arrangements, cleaning etc. A comprehensive plan was put in place to ensure the safety of all participants at the Ijtema, with clear safety guidelines relating to Covid-19, with full guidance given by Huzoor أيده الله تعالى بنصره العزيز.

Due to the impact of the pandemic, the Ijtema was held over two days, as opposed to three days as in prior years. The event began with congregational Tahajjud and Fajr prayers followed by Dars on Saturday 11th September. The inaugural session commenced with the flag hosting, followed by silent prayer led by respected Amir of Ahmadiyya Muslim Community UK, Rafiq Ahmad Hayat sahib. This was immediately followed by recitation of the Holy Qur'an, and the Ansar pledge led by Sadr Majlis Ansarullah UK, Dr Ch Ijaz Ur Rehman sahib, followed by a Nazm. This

inaugural session was chaired by respected Amir Sahib UK.

Respected Amir sahib then delivered the inaugural address of the Ijtema, covering a wide range of topics. Respected Amir sahib spoke about the impact that the pandemic had on the jamaat and the need to remain careful due to ongoing challenges of the virus and its variants. Amir sahib spoke about the purpose of the Ijtema, to reflect on the purpose of our life, in order to strengthen our connection with Allah. He spoke of the sacrifices of the elders of the jamaat and the persecution faced by Ahmadi Muslims in Pakistan. He emphasised the blessings of freedom of faith enjoyed by Ahmadi's in the UK and how that at times we can forget our purpose. Amir sahib then read out an extract from Huzoor's Friday Sermon of 30th December 2016 on the importance of carefully self-reflecting upon our character, standards of worship and other responsibilities. Amir sahib then continued that he was aware that many people prayed at home in congregation throughout the pandemic. He said by the grace of Allah, that the community helped not only Ahmadi's but also the wider community.

Amir sahib showed concern for the next generation and how over the past two years children have not been able to attend mosques. Amir sahib also mentioned the challenges of social media and excessive use of computer screens/games, and the



negative impact this is having on children. Such as the negative impact on their concentration, their communication skills, mental health and their ability to develop positive relationships. Amir sahib further emphasised the need to be careful when posting on social media/internet and how posts can leave a permanent footprint on the internet. Amir sahib emphasised the importance of children playing outdoors in fresh air instead of spending excessive time in front of computer

screens. Amir sahib then stressed that we need to aspire to high moral character, such as integrity, through regular self-reflection and then we can be good role models for our children. He stated that one of Promised Messiah عليه السلام missions was to reconnect people with Allah, and Ansar should reflect on this and then also guide our children. Amir sahib mentioned that training of children should start at their birth, this is why the Adhan is said into the ears of children. He continued to say that we should attach children to the mosque and attach them to Allah Almighty. Amir sahib then concluded his address by giving an update on the Baitul Futuh re-development project. The session was concluded with silent prayer.

Following some announcements, the academic competitions were held in the mosque area and sports competitions were held in the field next to Baitul Futuh.





In the main ijtema hall, three informative and interactive workshops had been arranged. The first workshop was about how to take up cycling, and this was delivered by Mirza Mahmood Ahmed sahib, Chairman of the Ahmadiyya Muslim Elders Cycling Club (AMEA) and Tariq Noor sahib. Tariq sahib presented the essential cycling hardware, explaining the different types of bikes and necessary accessories. Mirza Mahmood sahib then introduced the AMEA Cycling Club and commenced the presentation by reminding the Ansar that in some recent virtual mulaqaat with different countries, Huzoor أيده الله تعالى بنصره العزيز had mentioned the importance of cycling, for example for short journeys, for the purposes of exercise and emphasised that members of Majlis Ansarullah should cycle. In his presentation particular emphasis was placed on safety and requisite preparation before going on a cycle ride.

The next workshop was about the importance of making a Will, delivered by Imran Ali sahib.

Imran sahib spoke about how this is a topic is often overlooked and not addressed in a timely manner. Imran sahib described what a Will is and carefully explained the conditions for a valid Will. He further explained a few common misconceptions



in relation to Wills, such as making assumptions or verbal statements and simply not having things written. Imran Ali sahib then shared a clip from Huzoor's ايده الله تعالى بنصره العزيز Friday Sermon dated 16th February 2019 in which Huzoor spoke about importance to make careful consideration of the Islamic guidance in relation to writing Wills. The presentation was followed by a short question and answer session.

The final workshop was entitled "Your Health Matters" presented by Dr Hammad Khan sahib, Consultant Paediatrician and Dr Mahmood sahib, Cardiology Registrar. This was an interactive session, where Dr Mahmood sahib initially fielded some questions to the audience, such as what is the average life expectancy of a person. There was a good discussion where the panellists provided very helpful points on health matters. Ansar also took the opportunity to share their ideas about health and fitness. Following the workshops, lunch was served after which the Zohr and Asr prayers were offered.

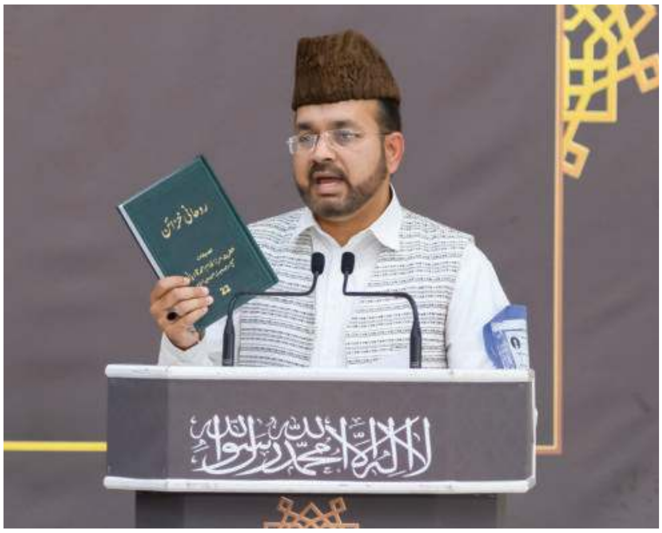
The second session of the first day was chaired by Dr Sir Iftikhar Ahmad Ayaz, KBE. Following recitation of the Holy Qur'an and Nazm, Raja Burhan Ahmad sahib, Qaid Tā'leem, presented a speech on the topic of the importance of reading books. This speech was presented in the Urdu language. Burhan sahib spoke about the importance of striving for knowledge, which should be continual quest and one that should be enjoyed, even when we reach a senior age. He cited the example of the revelation of the verse



115 of Surah Taha, “O My Lord increase me in knowledge” to the Holy Prophet (Peace and blessings of Allah be upon him) when he was over the age of 40. Or when Hazrat Ibrahim (peace be upon him) at the age of 55 or 60, asked certain knowledge from Allah (chapter 2, verse 261). He said therefore, we should develop a desire in our heart to increase our knowledge whatever our age. He mentioned a Hadith, in which it is related that we should strive to gain knowledge from young age till we go to our grave. Burhan sahib presented research that reading improves focus and is considered exercise for the brain, which naturally improves one vocabulary.

When trying to expound about which books should be read, Burhan sahib quoted from Sir Francis Bacon that “Some books are to be tasted, others are to be swallowed, and some few are to chewed and digested”. Burhan sahib used this quote to explain certain books are so important like the Holy Qur’an that they should be memorized, or the Hadith that should be read time and again as well as the books of the Promised Messiah عليه السلام.

He quoted Promised Messiah عليه السلام who explained how he was supported by Allah, the Almighty during his writing. Burhan sahib then quoted incidents of those that read the books of the Promised Messiah عليه السلام, and were so inspired by those writings, that shortly after they entered into the fold of Islam Aḥmadiyyat. Burhan sahib



explained the importance and spiritual benefits of reading the books of the Promised Messiah عليه السلام. He quoted Huzoor عليه السلام who had said that these books contain rebuttals of the opponents and deep knowledge of the Holy Qur’an, and that arrangements should be made for these to be read to children also.

Asif Mahmood Basit sahib (MTA International) then spoke on the topic “How to protect our next generation from the negative effects of social media”. Asif sahib humbly started by saying that he felt in no way entitled to provide advice to attendees, rather share some thoughts with them. He said it is important to acknowledge the generational gap, based on the technological developments, however we should to try to minimize this gap. Asif sahib signed posted the Ansar to a recent book produced by Lajna-Ima’iliah, which is a collection of extracts from sermons, speeches and guidance of Hazrat Khalifat-ul-Masih V ايده الله تعالى بنصره العزيز on this topic. Asif sahib said that it is important to create a bond of



friendship with our children. In order to do this, it must be done through establishing mutual trust. He gave the example of Hazrat Amman Jan رضی اللہ عنہا, in which it was said that she developed a great deal of mutual trust with her children.

Asif sahib went onto say that there should be a fair sense of transparency between parent and the younger generation and that efforts made to learn about the interests of children in order to reduce the generational gap. Asif sahib explained that social media is not bad in itself, because it can be used for good. He explained the utilisation of anything, can make it bad or good. Asif sahib mentioned that there are many skills we learn for necessity such as driving, in the same way out of necessity, it is important for us to do this for the sake of our children and that it is never too late to learn. He re-iterated the importance of developing trust and friendship with our children and making sure that what we say as elders is relatable to the children. He emphasised the need for being good example for our children and behaving in way that we would like our children to behave. He concluded by stating that he found nothing better than the guidance of Hazrat Khalifat-ul-Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز.

The next speech was in Urdu on the topic of the importance of Wasiyyat, which was presented by Fazal Ur Rehman Nasir sahib Qaid Tarbiyyat. Fazal Ur Rehman sahib presented a number of faith inspiring extracts from the book Al Wasiyyat written by the Promised Messiah علیہ السلام, explaining the purpose and importance of establishing this scheme. Fazal Ur Rehman sahib mentioned the heartfelt prayers of the Promised Messiah علیہ السلام for





those that would join the blessed scheme of Al-Wasiyyat.

Following prayers and a refreshment break the third session of the day commenced with recitation of the Holy Qur'an. Following this Sadr Majlis Ansarullah UK, Dr Ch Ijaz Ur Rehman sahib, then made some introductory remarks about the Charity Walk for Peace, which was then followed by an interesting panel discussion which was held with the executive members from Charity Walk for Peace. The discussion panel included Chairman Charity Walk for Peace, Zaheer Jatoi sahib, Rafi Ahmed Bhatti sahib and Azhar Mannan sahib. The panel discussion was Chaired by Khalil Yousuf sahib, who ensured a lively discussion. Rafi Ahmed Bhatti sahib mentined that this year there would be regional walks and Nazim-e-Ala from different regions explained their plans for these walks. Some informative videos about the Charity Walk for Peace were also shown to attendees, which related to the walks held in Windsor and in Scotland.

Following a refreshment break the final session of the first day commenced with recitation of the Holy Qur'an delivered by Ch Zafrullah Ahmedi sahib. This final part of the day was a poetry session in the Urdu language. This was a specially designed programme entitled poetry and literature, in which both aspects were discussed and some selected poems were recited to the Ansar present. The day concluded with Maghrib and Isha prayers.

On Sunday 12th September, the day commenced with Tahajjud prayers, Fajr prayer and Dars. The 4th session of the Ijtema was chaired by Sadr Majlis Ansarullah UK and began with recitation of the Holy Qur'an delivered by Ch Zafrullah Ahmedi sahib, with translation presented by Dr Atta Ul Quddus sahib, followed by a Nazm delivered by Nadeem Ahmed Zaid sahib.

The first speech of this session was delivered by Imam Ataul Mujeeb Rashed sahib, Missionary In-charge UK on the topic of "Responsibilities of Ansarullah in Upbringing of Children". Imam sahib said that verses recited which included a



special prayer for children (Holy Qur'an chapter 25 verse 75) should be repeated time and again. He mentioned that topic of the speech was a vast and important one given that children are the greatest asset gifted to a person. Hence discharging their responsibilities of Tarbiyyat of children is of the utmost importance. Imam Sahib recounted an address of Hazrat Khalifat-ul-Masih IV رحمه الله تعالى during the days of the inauguration of the Basharat mosque, Spain, in which Huzoor رحمه الله تعالى mentioned the importance of Tarbiyyat and said that this word ("Tarbiyyat") should become an important part of the Ahmadi vocabulary and as such it should be emphasised. Imam Sahib conveyed that the Tarbiyyat of children is an equal responsibility for both parents, not solely the mother. The responsibility of Ansar is one of a guardian of the whole family and hence Ansar responsibilities are very important. Imam Ataul sahib mentioned that it is imperative to leave well trained progeny.

Imam sahib emphasised that prayer is the most essential aspect of this and that it can grant us everything we desire and so prayer should become part and parcel of our lives. Imam sahib exhorted that prayer is the key of life and the key of success, and for the reformation of our children, we must seek at the door of Allah, through prayers. Imam sahib then quoted from the words of the Promised Messiah عليه السلام which he said should be an example to all Ahmadi Muslims; "My own condition is such that there is not a single prayer of mine in which I do not pray for my friends, children and wife".

Imam sahib provided another example of the words of the Promised Messiah عليه السلام that we should be an example to the children, hence we need to reform ourselves and then we can try to train our children to become pious. He mentioned that the moral training commences at the birth of child and should not be delayed. Imam sahib gave guidance of the importance moral training of children with references from the Holy Qur'an and hadith of Holy Prophet صلى الله عليه وسلم. For example, he mentioned the hadith that "The best gift to children from parents is their correct training". Imam sahib mentioned other teachings



that we should respect and honour to the children, being sensitive to their feelings.

Imam sahib gave many examples that the parents should do to help in the training of children. For example, recitation of the Holy Qur'an in the mornings, Salat and Nawafil prayers, being honest and truthful – are all examples Ansar need to set for their children. Imam sahib mentioned that Huzoor on many occasions had mentioned the benefits of watching MTA. He said there are so many wonderful programs on MTA including Tilāwat, Friday Sermons, Q&A sessions etc all of which form invaluable guidance and the best method for this is to watch MTA together rather than just insisting on children to watch. He suggested that parents and children watch the Friday Sermon together and we should after the sermon explain any points to our children. Imam sahib emphasised the institution of Khilafat, who prays for us and that children should be encourage to write to Huzoor and develop a close relationship with Khilafat. He reiterated that we should pray for our children and seek the prayers of Hazrat Khilafat-ul-Masih for our children. He concluded by saying that we should always endeavour to make them a better person than our selves.

The next speech was on the "Blessings of Khilafat" delivered by Maulana Akhlaq Anjum sahib, Wakalat–e-Tabsheer UK. This was a wide-ranging and inspiring speech, covering the promise of the continuation of Khilafat. Maulana Akhlaq sahib spoke about the Khulafa Rashidah and also the Khulafa of the Promised Messiah . He also spoke of the Khulafa as being an ocean of prayers for the community and the miraculous impact of those prayers on Ahmadi's. Maulana Akhlaq sahib cited some faith inspiring examples of this.

Sadr sahib Majlis Ansarullah UK, Dr Chaudhry Ijaz Ur Rehman sahib, then delivered the Ijtema address. Sadr sahib mentioned that the two scholarly speeches delivered in this session were essentially the crux of the Ijtema. Sadr sahib mentioned the efforts of Majlis during the pandemic. In particular how the Qiadat Isa'ar, focussed on the elders and contacted those over 65 years of age and sending them gifts. Sadr sahib explained that the pandemic taught the Majlis to come together and had a positive impact on the attendance in meetings. Ansar took advantage



of the situation and congregational prayers were arranged in homes. Sadr sahib mentioned in this way the clouds had a silver lining. He also mentioned that last year, as a consequence of the pandemic there were concerns that we might not meet our financial budget. Sadr sahib said that he had full faith in Allah, and in the piety and sacrifices of the members of Majlis Ansarullah. He said despite the concerns, by the Grace of Allah, the Majlis was able to exceed our budget. Sadr sahib mentioned that Allah has always been with us and has enabled us to step forward. During his address he mentioned a new Ansar guest house was purchased in Farnham and that within two years the payments will be completed, as predicted by Huzoor . In the end of his address he mentioned that we should pray for Huzoor that Allah grant him a long and healthy life. Ameen

The next item was the prize distribution. A list of those awarded academic and sports prizes can





be found at the end of this report. The following prizes were also awarded for the year 2021;

Alme Inami:

- **1st Hartlepool**
- 2nd Baitul Futuh
- 3rd Mosque West

Small Majalis:

- **1st Doncaster**
- 2nd Leeds
- 3rd Jamia Ahmadiyya UK

Regions:

- **1st South Region**
- 2nd Fazal Region
- 3rd North West Region

This session was followed lunch and then Zohr and Asr prayers. A fifth session was held in which a panel discussion was arranged to discuss the progress and background of the Masroor Eye Institute which is being completed in Burkina Faso, West Africa. The background of project was explained through a short video, which covered the history of the project from the initial target set by Hazrat Khalifat-ul-Masih V ايده الله تعالى بنصره العزيز in 2016 and the various developmental stages to its present state. The panel was comprised of Sadar Majlis Ansarullah UK - Dr Ch Ijaz Ur Rehman sahib, Dr Imran Masood sahib (Consultant Ophthalmic Surgeon) and also Mian Waqas Ahmad sahib, one of the leads on this project. The panel discussion was Chaired by Dr Kalim Sadiq sahib. A range of points relating the Masroor Eye Institute were covered, including the challenges faced throughout the project, the long term sustainability of the Institute through staff training and appropriate equipment. The historic nature of this project was also discussed, in that it is the first time any auxiliary organisation of jamaat will build and operate such an Institute and also the tremendous benefits that the Institute will insh'Allah provide to people of Burkina Faso and to West Africa.



The achievements of the jamaat in Africa through schemes like Nusrat Jahan were also spoken out during the discussion.

After a short break, the final session began. The Majlis was very blessed by the virtual presence of Huzoor from the new MTA studio in Islamabad. Huzoor graciously chaired the concluding session. The recitation of the Holy Qur'an was by Hafiz Tayyab Ahmad sahib. Huzoor led the members in the Ansar pledge and this was then followed by a Nazm recited by Omar Shareef sahib.

Sadr Majlis Ansarullah UK Dr Ch Ijaz Ur Rehman sahib presented a brief Ijtema report. He thanked Huzoor-e-Anwar for blessing this Ijtema by graciously delivering the concluding address virtually for the first time in the history of the Jamaat. He also thanked Huzoor for his constant guidance and kindness towards Majlis Ansarullah UK and requested for prayers so that we able to meet his expectations in letter an become true Ansarullah.

Afterwards Huzoor delivered his concluding address, the detail of which has been summarised earlier in this report. Huzoor then led a congregational silent prayer to conclude the Ijtema.



National Ijtema Majlis Ansarullah UK 2021

ACADEMIC PRIZES

Event	1st	2nd	3rd
Tilāwat	**Abdul Sami Abid** Fazal Region	**Hafiz Mubarak Ahmad** North West	**Zafarullah Ahmadi** Noor Region
Qaseeda	**Imran S. Yusuf** Tahir Region	**Kamel Zain Berroudje**	**Hakeem Adomako** Mensah
Nazm	**Mubarak Ahmad** North East	**Hafiz Mubarak Ahmad** North West	**Nadeem Ahmad Zahid** Bashir Region
Prepared Speech Urdu	**Sh Rafiq A. Tahir** Baitul Futuh Region	**Irfan Shahzad Rana**	**Dr Dawood Ahmad** West Midlands
Prepared Speech English	**Dr Azhar Saddiq** West Midlands	**Khalil Yousaf** Bashir Region	**Dr Ijaz Ahmad** North West
Essay Writing (Urdu)	**Ehsanullah Qamar** Clapham Junction	**Usman Ahmad Ali** Tahir Region	**Dr Sir Iftkhar Ayyaz** Noor Region
Essay Writing (English)	**Mansoor Ahmad** Raynes Park Majlis	**Dr Tayyab Ahmad** Mansoor	**Hakeem Olandmaji & Kaleem Anwar**
Essay Writing (Handwritten)	**Ghulam Rasool** Earlsfield Majlis		
Best Region Taleem paper	South Region	Fazal	West Midlands
Best Majlis Taleem papers	Hartlepool	Leeds	Jamia Ahmadiyya
Essay Writing Best Region	Tahir Region		

SPORTS PRIZES

Event	1st	2nd	3rd
Volleyball (team event) 8 members	**Bashir Region**	**Baitul Ehsan**	
Football (team event) 8 side	**Hertfordshire Region**	**Nasir Region**	
Shot-put Saff-e-Awal	**Zafar Ahmad** Morden Park	**Nasir A. Qamar** Baitul Futuh	**Nasir Khan** New Malden
Shot-put Saff-e-Doem	**Mahmood Nasir** Wimbledon Park	**Mubarak Butt** South Cheam	**Hassan D. Butt** Wimbledon Park
Super Over Cricket	**Dr Azhar Saddiq** West Midlands	**Khalil Yousaf** Bashir Region	**Dr Ijaz Ahmad** North West
Essay Writing (Urdu)	**West Midlands**		
100 metres Saff-e-Doem	**Shahzad Noor Uddin Sefi Hertfordshire**	**Muhammad Sarwar** Bashir	**Irfan Ahmad** Baitul Futuh
50 metres aff-e-Awal	**Altaf Ahmad** Tahir Region	**Shahid Khan** East	**Mubashar Dogar** Muqami

A Prayer of The Promised Messiah عليه السلام

The Promised Messiah عليه السلام gave a letter containing this prayer to his sincere friend, Hadrat Sufi Munshi Ahmad Jan Sahib, who was going on the pilgrimage: "Kindly remember the humble request of this low and worthless one, when by the Grace of Allah, You see the House of God. In that blessed and praiseworthy place offer this prayer of a lowly servant of God, with utmost humility. Raise your hands in prayer with meekness and total devotion, and supplicate:

"O the Most Merciful of all who show mercy, Your meek, worthless, and full of faults humble servant, Ghulam Ahmad, who is in the part of world called India supplicates to You, O the Lord of Mercy! Be pleased with me; forgive my sins and transgressions, for You are the Most Forgiving and Merciful. Enable me to do deeds that please You greatly. Put as much distance between me and my evil self as there is between the East and the West. Let my life, my death and every faculty that I possess, be for Your sake. Keep me alive in Your love, cause me to die in Your love and raise me among those who love and obey You the most. O the Most Merciful of all who show mercy! Accomplish my mission of propagation that You have entrusted me. Ensure that the service for which You have put zeal in my heart is completed. Cause the truth of Islam to become apparent through this humble one, to all the enemies of Islam. Show the beauty of Islam to those who are yet unaware of the beauties of this faith. Keep this humble one, my friends and my companions, protected by Your forgiveness and mercy. Be with them and Be sufficient for them in the worldly and the spiritual matters. Enable them to achieve Your pleasure. Shower Your blessings and Durud on Your Messenger, his Companions and his followers. Amin O Lord of the Universe."

This is the prayer and it is your responsibility to offer this prayer in the Ka'bah, on behalf of this humble one, without any change of words.

Wassalam
The humbly one
Ghulam Ahmad
1303 Hijrah

[Maktubat-e-Ahmadiyya, vol.5, page 17-18]

Regional Nazmeen Ala and National Amila Majlis Ansarullah UK 2021



Sitting Left to right: Muhammad Mahmood Khan, Fazal Ahmad Tahir, Raja Burhan Ahmad, Fazal Ur Rehman Nasir, Rafi Ahmad Bhatti, Shakil Butt, Dr Ch Ijaz Ur Rehman Sadr Majlis, Rafiq Ahmad Hayat Amir Jamaat UK, Fahim Anwar, Zia Ul Rehman, Zahir Ahmad, Abdul Manan Azhar Ch, Ahmad Naseer Uddin, Naveed Uz Zafar, Ashfaq Khan.

1St Row Standing left to right: Muhammad Anwar, Muzaffar Ahmad Bhatti, Haris Latif Malik, Naeem Gulzar, Mansoor Ahmad Qamar, Basharat Ullah Ch, Azhar Iqbal, Inam Ullah Khan, Zakariyya Chaudhry, Adil Zafar, Muhammad Ishaq Nasir, Miyan Mansur Mannan, Luqman Ahmad Tahir.
2nd Row Standing left to right: Asmatullah Ch, Tariq Majeed, Tahir Naseem Ahmad, Ahsan Ahmed,Mahmood Ahmad Ch, Munawar Ahmad Mughal, Azhar Mustafa, Muhammad Hayat Mirza, Idrees Mubarak, Lutuf Ur Rehman, Dr Tayyab Ahmad Mansoor, Naeem Ahmad Tahir, Ehsan Qamar

National Amila Majlis Ansãrullah UK 2021



Sitting Left to right: Muhammad Mahmood Khan, Fazal Ahmad Tahir, Raja Burhan Ahmad, Fazal Ur Rehman Nasir, Rafi Ahmad Bhatti, Shakil Butt, Dr Ch Ijaz Ur Rehman Sadr Majlis, Rafiq Ahmad Hayat Amir Jamaat UK, Fahim Anwar, Zia Ul Rehman, Zahir Ahmad, Abdul Manan Azhar Ch, Ahmad Naseer Uddin, Naveed Uz Zafar, Ashfaq Khan.

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